



Secular Counseling Philosophies and Integration Counseling
By Jerry Propst September 2019

Introduction:

In general, counseling is not an exact science such as diagnosing and treating appendicitis or discovering and removing a tumor. As a result, there are several different philosophies of counseling. Each of the three primary secular philosophies that have dominated the scene has a different spin on why we behave the way we do. Out of the premises upon which these three branches are based, others have branched out even further, using the same basic presuppositions. We are going to take a look at these three and a fourth which attempts to blend secular principles with biblical truth. Within these philosophies there are significant variations in diagnosis and application, proving the point that counseling is not an exact science. The most common thread in all three of the secular philosophies is their contempt for Biblical explanations of human behavior. That is what brings the fourth philosophy into question, since it is syncretistic, mixing darkness and light.

I. Psychotherapy/Depth Psychology

In 1959 Harpers published a book entitled, Psychoanalysis and Psychotherapy: 36 systems. The book was republished in 1974 under the same name. It functioned as a guide to a confusing array of theories on how to apply the original thoughts and insights of Sigmund Freud.

Freud was the eldest of 5 children. His Father was an authoritarian whom Sigmund rejected. Subsequently he focused his affections on his mother with sexual overtones in his infatuation. He was an avowed atheist. Although there has been a sea change in approaches to psychotherapy, the foundational philosophy established by Jung and Freud still undergirds this approach to counseling.

Depth psychologist and author of Terrapsychology: Re-engaging the Soul of Place explains the roots of depth psychology as follows – “Historically, depth psychology, from a German term (Tiefenpsychologie), was coined by Eugen Bleuler to refer to psychoanalytic approaches to therapy and research that take the unconscious into account. The term has come to refer to the ongoing development of theories and therapies pioneered by Pierre Janet, William James, Sigmund Freud, and C. G. Jung. Depth psychology explores the relationship between the conscious and the unconscious and includes both psychoanalysis and Jungian psychology.”

1. Psychotherapy's Understanding of The Nature of Man

He is driven primarily by _____

His mind consists of three parts:

The _____ which is all that exists at birth and is governed by pleasure

The _____ which is an accumulation of society's moral standards

The _____ which is the conscious self

2. Source of Emotional Distress

Emotional disturbances result from the conflict between the _____ and the _____

3. Who's Responsible?

The individual is the _____ of the conflict between societal norms and his real self.
Thus man is not really responsible.

4. Psychotherapy's View of _____

Guilt is an unhealthy product of the conflict between the id, the ego, and the superego over choices that are deemed wrong by some _____ standard.

The source of the problem is outside the self

5. Treatment

_____ the Id

Side with the Id

Weaken the power of the _____ (conscience)

Shift blame

Label the guilt as _____

6. Role of the counselor

The counselor is an outside expert who works with the patient to liberate him/her from the false perception of guilt and to bring a proper balance between Id, Superego, and Ego through dialogue, hypnosis, or other approaches.

7. Assessment.

The very number of competing systems based on this philosophy proves that this is not fixed science. It is an obvious attempt by atheistic philosophy to destroy the concept of true spirituality and avoid the notion of personal responsibility for our actions. It is subjective at best. It ultimately leads man away from God and reality. It is bankrupt with no redeeming value.

II. Behaviorism

Behaviorism is an attempt to define man and his emotions in terms of a totally _____ design.

1. **Origin** – Recognizing what he considered to be the failure of Psychotherapy, B.F. Skinner became the principal proponent of Behaviorism. Concerned about the subjectivity of Freudian Psychology, Skinner attempted to find a scientific explanation for behavior. He focused on the concept of _____ and patterning through stimulus and reaction studies. It hearkens back to _____ experiments with bell-ringing and salivating dogs.

2. Behaviorism's Understanding of the Nature of Man –

He comes into the world as a blank _____

He is just another _____ who responds to visual, chemical, auditory, etc. conditioning.

He is a _____ of the environment into which he is born

3. Source of Emotional Distress

Man is introduced into an environment that adversely affects his perceptions and thinking.

4. Who's Responsible?

The cause is outside of man. Therefore, he is not responsible.

He has been conditioned by _____ or circumstance

5. Behaviorism's View of _____

Another artificial construct brought on by negative conditioning.

The subject is introduced to a sense of shame by negative reinforcement

Guilt is not particularly important. It is not a necessary survival skill

It is the source of our dysfunctionality

6. Treatment

Remove the stimulus for guilt by changing the standard so that there is no real right or wrong.

Recondition the mind not to respond to the old stimuli (standards)

7. Role of the Counselor

The counselor is a _____ who teaches methods by which to reprogram one's thinking by introducing positive reinforcement.

8. Assessment

It is another attempt to extinguish the notion of personal responsibility and the existence of an absolute moral God.

It is a _____ approach that makes man no different from a rat or dog who has been trained through a system of rewards and positive feedback.

It robs mankind of the thing that makes man distinct from the animal kingdom, his eternal soul and his free will.

III. Third Force or Humanistic Psychology

"Faced in the 1940s and 1950s with a choice between (1) Freudian theory, with its emphasis on unconscious sexual motives, and (2) behaviorism, which refused to deal with mental processes, increasing numbers of American psychologists chose neither. They began looking for a third alternative. Where did "third force" psychology get its name? In the early 1960s, Abraham Maslow, Carl Rogers, and several other psychologists proclaimed an alternative to the two main theories then dominating psychology (Freudian theory and behavioral theory). They called it "third force" psychology, also known as *humanistic psychology*." (Psychology: An Introduction by Russell A. Dewey, PhD) (Note: The preceding is a direct quote from a secular psychologist)

In other words, the poverty of the two principle schools of psychology in vogue at the time prompted men to look elsewhere for a better model for explaining and treating human behavior without resorting to a scriptural model. Abraham Maslow and Carl Rogers were among its leading proponents.

1. Humanistic View of the Nature of man

Man is essentially _____ possessing incredible potential from within.
Man is a being still in the process of _____ and becoming more than he was in the beginning.
The concept of _____ is inimical to this approach

2. Who's Responsible?

Responsibility for negative behavior lies _____ the individual
The _____ is broken, not the counselee
_____ is the culprit

3. Humanism's View of Guilt

It is a negative emotion brought on by the culture's method of defining a person.
It is not an important emotion and must be dispensed with.
_____ is the one who should feel guilty
The counselee is a _____

4. Treatment

Help the counselee realize his or her potential
Since the solution is within him, it is important to help the counselee discover it
The ultimate methodology is to focus on feelings
By shifting blame to someone else, guilt is removed.
Help the individual feel comfortable about themselves

5. Role of the Counselor

The counselor is a _____ board
This approach is _____
Help the counselee work out his/her feelings and discover their _____ solution
Counselor must not to be _____ of the process or of the outcome
Counselor uses carefully posed questions that give the patient opportunity to express him/herself.

6. Assessment

This approach is a case of the blind misleading the blind by giving little or no direction at all. In some ways, the counselee would be just as well off talking to his mirror. The principal advantage is that when the "mirror" (counselor) talks back it provides a different voice. It just doesn't say anything more intelligent than the original speaker. It shifts blame and shifts responsibility so that neither the counselor nor the counselee is accountable for the choices the counselee makes. Truth is the ultimate victim. God is completely outside the circle.

Dr. William R. Coulson collaborated with Dr. Carl Rogers in pioneering Third Force counseling. They were particularly involved in development of textbook materials on the subject and promoting sensitivity training sessions. Coulson has since declared that he and Rogers did far more damage than good in developing this line of counseling.

IV. Summary of Psychotherapy, Behaviorism, and Third Force

Although the various theories differ in details and approach, they carry a common theme. The counselee is not responsible. The concept of sin and guilt is cast aside with a measure of contempt for God and the scriptures. All also try to make claims of scientific precision which none of them deliver, else they would not be splintered so effectively into subgroups. Dr. H.J. Eysenck, in his book "Sense and Nonsense in Psychology" noted that patients were just as likely to recover from their emotional and relational struggles while waiting for treatment as those who were being treated. So even the efficacy of such treatment is questionable.

V. Integration Psychology

Wade, Worthington, and Vogel (2007) in a Psychotherapy Research article entitled, "*Effectiveness of religiously tailored interventions in Christian therapy*" acknowledged a lack of consensus in defining Christian Counseling/Integration Psychology: "(a) It is labeled as explicitly Christian in orientation by the therapist or agency despite the fact that it may use many or a few techniques that are explicitly tailored to Christians (e.g., reading Scripture, praying), and (b) it attempts to provide clients who profess a commitment to Christianity with therapists who share that conviction. As a result, we have used these two characteristics to define Christian therapy for the purpose of this investigation. We note that, according to our definition, the therapists might or might not (a) self-identify as Christians (although it is reasonable to suspect that most will) or (b) use techniques that are explicitly tailored to Christians (e.g., quoting the Bible, praying)."

For our purposes, Integration Psychology is a counseling model which uses the Bible alongside a subjective mixture of secular philosophies in counseling.

1. It is based on the notion that all truth is God's truth

Jay Adams' response is: "Under that banner nearly every error in the book has been blamed on God. Of course, all truth is God's truth. But there is only one standard for determining whether a given statement claiming to be true is, indeed, true: Does it square with God's standard for truth – the Bible?" *A Theology of Christian Counseling*, p. 8.

The problem – What fellowship has light with darkness?

2 Corinthians 6:14 - Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?

God is not in the habit of mixing truth and error to accomplish a godly outcome in one of his children?

Commented [JP1]:

2. It is encouraged because it takes advantage of current ideas about the psychology of the mind.

Proverbs 24:21 - My son, fear the LORD and the king, and do not _____ with those who do otherwise,

3. It has a certain air of acceptability and perhaps some credence in the eyes of other counselors.

Luke 6:26 - "Woe to you, when all people speak well of you, for so their fathers did to the false prophets.

4. It is suspect because it attempts to intermingle two world views.

Matthew 6:24 - "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

Proverbs 24:21-22 (NKJV) My son, fear the Lord and the king; Do not associate with those given to change; For their calamity will rise suddenly, and who knows the ruin those two can bring?

Conclusion

Throughout Israel's wanderings through the wilderness, God was teaching them about the importance of not blending their faith with the faiths of the rest of the world. When they came into the land he instructed them not to make alliances with their neighbors or intermarry with them.

Paul applies a similar principle to the sacredness of the body since it is the temple of the Lord. For that reason, he decrees: 2 Corinthians 6:16-18 "I will dwell in them, and walk among them. I will be their God, and they shall be My people." Therefore "Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you. I will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty."

What is true of the body is also true of the mind. We are not to mingle truth and error. Nor should we join in alliance with those whose underlying principles are based on a worldview that excludes God.

It is also true that the scriptures do not change. The world of science and investigation of the mind change over time, as our survey has shown. Theories are precisely that. The fundamental precepts make a significant difference in approaches. They are contrary to the fundamental precepts of scripture. Hence we should be careful not to drink from the well of the secular world in counseling.

Suggested Reading:

A Theology of Christian Counseling, Jay Adams, Chapter 1

Appendix 1 – Humanistic Psychology in the Schools Parts 1 & 2, Sam Blumenfeld*

Note: There is no evidence that Blumenfeld is a Christian. His works have been consistently critical of humanistic influence on Public Education. The value of this reading is in understanding the mentality of those who have created philosophies of counseling that run contrary to the Word of God. Read with that caution in mind.

*You can find these two articles by Blumenfeld at the following links:

<http://www.thenewamerican.com/reviews/opinion/item/12299-humanistic-psychology-in-the-schools>

<http://www.thenewamerican.com/reviews/opinion/item/12301-humanistic-psychology-in-the-schools-part-2>

Appendix 1**Humanistic Psychology in the Schools**

Written by Sam Blumenfeld

The cultural upheavals of the 1960s saw the rise of a so-called Third Force in American education. The leading figures of the Third Force were humanist psychologists Carl Rogers and Abraham Maslow. Maslow had worked on sexological research under the auspices of Edward L. Thorndike from 1935 to 1937. Thorndike had developed the purely behaviorist teaching method of SR, or stimulus-response, which reduced education to a form of animal training. But eventually Maslow rebelled against such pure behaviorism. As for his sexological research, feminist Betty Friedan believed that Maslow's findings helped advance the feminist approach to psychology. Maslow, trained in behavioral psychology, began to moderate it with his own theory of self-actualization.

Maslow, born in New York of a Jewish immigrant family in 1908, rejected religion early in life because he associated it with a mother he detested. He wrote in later years:

I always wondered where my utopianism, ethical stress, humanism, stress on kindness, love, friendship, and all the rest came from. I knew certainly of the direct consequences of having no mother-love. But the whole thrust of my life-philosophy and all my research and theorizing also has its roots in a hatred for and revulsion against everything she stood for.

Utopianism, which is a departure from reality in favor of some fantasy of a perfect world, has done more damage to America than any of us can calculate. Mark Levin, in his book *Ameritopia*, writes (page 4):

Utopianism is irrational in theory and practice, for it ignores or attempts to control the planned and unplanned complexity of the individual, his nature, and mankind generally. It ignores, rejects, or perverts the teachings and knowledge that have come before — that is, man's historical, cultural, and social experience and development. Indeed, utopianism seeks to break what the hugely influential eighteenth-century British statesman and philosopher Edmund Burke argued was the societal continuum "between those who are living and those who are dead and those who are to be born."

And that is why the public schools teach history in the perverted way they do, to break the student's connection with his nation's past. The reason why the Jews have lasted as a people for over 2,000 years of dispersal is that they treasured the Bible, which is the history of their past. But American students barely understand their nation's history, and thus can be led into a false future by the utopians.

By the time Maslow was a teenager he regarded all religion as nonsensical. To him religious observance attracted only the naïve and hypocritical. Later, in high school, a teacher introduced him to the novels of Upton Sinclair, which turned him into a socialist. Eugene Debs, Norman Thomas, and other prominent American socialists became his heroes.

In 1928, Maslow chose psychology as his career after reading several essays by John B. Watson, the father of American behaviorism. "I suddenly saw unrolling before me into the future," he wrote, "the possibility of a science of psychology, a program of work which promised real progress, real advance, real solutions of real problems. All that was necessary was devotion and hard work."

Watson's anti-religious outlook strongly appealed to Maslow, who shared Watson's faith in rationality as the means to a better society. He was particularly taken in by Watson's optimistic belief in the malleability of human nature. Change the environment and you can change human nature, argued Watson.

However, it was through his fieldwork with the Blackfoot Indians in Montana in the 1930s that Maslow began to revise his behaviorist views. He wrote: "It would seem that every human being comes at birth into society not as a lump of clay to be molded by society, but rather as a structure which society may warp or suppress or build upon. I am now struggling with a notion of a 'fundamental' or 'natural' personality structure."

But it was the birth of his daughter in 1938 that made Maslow reject behaviorism altogether. As he watched his little daughter assert her wants and dislikes, the idea that a child could be molded into anything the psychologist wanted through behavioral conditioning became untenable. He wrote: "Becoming a father changed my whole life.... It made the behaviorism I had been so enthusiastic about look so foolish that I couldn't stomach it anymore."

In 1943, Maslow formulated his own theory of human motivation. He centered his theory on what he called the hierarchy of human needs. He contended that every person is born with a set of basic needs, such as food, safety, love, and self-esteem. But when these basic needs are satisfied, there is a higher need that cries for satisfaction: self-actualization.

He wrote: "A musician must make music, an artist must paint, a poet must write, if he is to be ultimately at peace with himself. What a man can be, he must be. This need we may call self-actualization."

Maslow had rejected Freud's pessimistic view of human nature and the behaviorists' animalistic view of man. He had come up with a third view of his own. He was more interested in human success than in human failure. Maslow's biographer, Edward Hoffman, writes:

The issue was no longer "What makes for a genius like Beethoven?" but "Why aren't we all Beethovens?" Slowly and unexpectedly, Maslow's self-actualization research had become the basis for an entirely new vision of psychology with the premise that each of us harbors an innate human nature of vast potential that usually becomes blocked or thwarted through the deprivation of lower needs. This inner potential, Maslow believed, had not been taken into account by any existing school of psychology....

He emphasized that true fulfillment in life comes from satisfying our higher needs, especially the need for self-actualization. The more we pursue and realize our loftier needs, Maslow contended, the happier and even physically healthier we will be.

Maslow himself wrote: “I think of the self-actualizing man not as an ordinary man with something added, but rather as an ordinary man with nothing taken away. The average man is a human being with dampened and inhibited powers.”

In short, Maslow had come up with another secular recipe for human happiness and perfectibility, in complete contradiction to the biblical view of man’s fallen nature. It is said that Maslow had a messiah complex with a great personal mission to change the human condition. He said in 1955:

I am also very definitely interested and concerned with man’s fate, with his ends and goals and with his future. I would like to help improve him and to better his prospects. I hope to help teach him how to be brotherly, cooperative, peaceful, courageous, and just. I think science is the best hope for achieving this, and of all the sciences, I consider psychology most important to this end. Indeed, I sometimes think that the world will either be saved by psychologists — in the broadest sense — or else it will not be saved at all.

But toward the end of his life, Maslow became quite disillusioned with his theory of self-actualization. The disrespectful, affluent students in his Brandeis University classroom, whose basic needs were more than adequately satisfied by their parents, showed no great desire for self-actualization. They were more interested in self-indulgence and self-satisfaction.

And so, now there were two conflicting psychologies competing for use by educators: behaviorism, that is, stimulus and response, and humanistic psychology with its elitist concept of self-actualization. Both atheist psychologies simply added to the confused state of mind that most students experienced in the public schools. Apparently, there were many varieties of paganism for the educators to choose from.

Friday, 03 August 2012

Humanistic Psychology in the Schools (Part 2)

Written by [Sam Blumenfeld](#)

One of the reasons why we know so much about Humanistic Psychology today is because of the defection of one of its major practitioners, Dr. William Coulson, a former colleague of Carl Rogers and Abraham Maslow. He testified how fraudulent the Encounter Movement was as science and how destructive it was in practice.

The encounter idea was first developed at the National Training Laboratory (NTL) at Bethel, Maine, sponsored by the National Education Association. It was founded in 1948 by Kurt Lewin, a German social psychologist who invented “sensitivity training” and “group dynamics,” or the psychology of the collective. Lewin’s work was very much in harmony with John Dewey’s collectivist educational philosophy.

Lewin’s work in Germany in the 1920s was also in harmony with the experiments taking place in Pavlov’s laboratory in Moscow on techniques of artificially creating behavioral disorganization. All of this was well expounded in a book written by one of Pavlov’s colleagues, Alexander Luria, *The Nature of Human Conflicts, Researches in Disorganization and Control of Human Behavior*, published in 1932. It had been translated from Russian by W. Horsley Gantt, an American psychologist who had spent the

years 1922 to 1929 working in Pavlov's laboratories in the Soviet Union. In his preface to the book, Luria wrote:

The researches described here are the results of the experimental psychological investigations at the State Institute of Experimental Psychology, Moscow, during the period 1923-1930. The chief problems of the author were an objective and materialistic description of the mechanisms lying at the basis of the disorganization of human behavior and an experimental approach to the laws of its regulation.... To accomplish this it was necessary to create artificially affects and models of experimental neuroses which made possible an analysis of the laws lying at the basis of the disintegration of behavior.

In describing the results of the experiments, Luria wrote: "Pavlov obtained very definite affective 'breaks,' an acute disorganization of behavior, each time that the conditioned reflexes collided, when the animal was unable to react to two mutually exclusive tendencies, or was incapable of adequately responding to any imperative problem."

Both dyslexia and attention deficit disorder can be artificially created by the methods used in Pavlov's laboratory to create behavior neuroses in animals. Luria writes further:

K. Lewin, in our opinion, has been one of the most prominent psychologists to elucidate this question of the artificial production of affect and of experimental disorganization of behavior. The method of his procedure — the introduction of an emotional setting into the experience of a human, the interest of the subject in the experiment — helped him to obtain an artificial disruption of the affect of considerable strength.... Here the fundamental conception of Lewin is very close to ours.

Lewin died in 1947 shortly after establishing the National Training Laboratory at Bethel, Maine. Sensitivity training was considered his most original achievement. [Carl Rogers](#) considered sensitivity training to be "perhaps the most significant social invention of this century."

Indeed, Rogers was the man most responsible for linking the encounter movement to humanistic psychology. He was the founder of nondirective psychological counseling, in which the therapist or teacher is merely a facilitator who helps the client or pupil get in touch with his own feelings so that he can direct his own decision-making in accordance with his own values. In teaching, this encourages moral subjectivism and pupil rejection of all outside authority.

Rogers became the guru of the encounter movement because of his extensive experimentation with the technique at the Western Behavioral Sciences Institute (WBSI) at La Jolla, California. In a talk to a large audience of educators on the subject of educational change in 1968, Rogers explained very clearly what the encounter group was all about:

One of the most effective means yet discovered for facilitating constructive learning, and growth, and change in individuals and in the organization they represent is the intensive group experience. It goes by many names: encounter group, T-group, sensitivity training. There are a number of labels, but as far as I can see they all represent somewhat the same effort, and I think that all of those efforts have an underlying theme and quality of experience.

The intensive group or encounter group usually consists of 10 to 15 persons and a facilitator or leader. Personally, I like the term facilitator better because I think he really helps to facilitate the group in its own direction rather than try to lead it in his direction. It's a relatively unstructured group providing a climate of maximum freedom for personal expression, exploration of feelings and interpersonal communication.

Secular Counseling Philosophies and Integration Counseling

But here is where Dr. William Coulson enters the picture. Born in 1933, Coulson grew up in both California and the Midwest in a strongly Catholic family. In 1955 he got his Bachelor's degree at Arizona State University. From 1957 to 1964 he pursued graduate work at Loyola University, then at Notre Dame where he got a Master's in philosophy and finally a Ph.D. He also attended Berkeley where he switched from philosophy to counseling and psychology and earned an Ed.D. In 1963 he became a graduate student of Carl Rogers at the University of Wisconsin. Rogers had studied under John Dewey in the 1920s.

At the end of 1963, Rogers moved to the Western Behavioral Sciences Institute (WBSI) at La Jolla, and Coulson joined him there as an apprentice and research assistant, a working relationship that was to last for the next 15 years. Rogers had taught Coulson how to perform his type of nondirective psychotherapy, and Coulson helped Rogers set up a series of weekend encounter workshops. Word got around about this innovative form of intensive group therapy in which people got in touch with their feelings, lives were changed, and organizations were restructured. They began attracting nuns and priests to the workshops.

In the fall of 1967 Rogers and Coulson began their first large-scale encounter project with a parochial school system in Los Angeles consisting of a college, two high schools, and some 60 elementary schools. The formal name of the system was the California Institute of the Sisters of the Most Holy and Immaculate Heart of the Blessed Virgin Mary. Informally they were the "Immaculate Hearts."

Coulson writes: "They had a progressive reputation, and it was their progressiveness which made them willing to offer their school system as the setting for the first experiment by the newly convened Educational Innovation project staff."

The results of the experiment were disastrous. As Coulson describes it, "The entire school system began to crumble under the weight of too much feeling expression." Rasa Gustaitis, a freelance journalist who wrote a book about the encounter movement, reported that Dr. Rogers and his staff "put the administrators, teaching nuns and students through truth labs. The sisters began to speak out long-buried emotions and to allow themselves to experience thoughts long submerged in prayer. Soon they were appearing at labs in civvies and Cardinal McIntyre pronounced he never wanted to see a nun in a miniskirt again. They went back to habits, then returned to civvies. By spring 1968, the transformation was in full swing."

Coulson writes: "Today there is no more Immaculate Heart religious order, just as there is no more Immaculate Heart College. The nuns had become 'continually aware of their feelings,' eager to express them and eager to hear the feelings of others. The institution didn't survive."

It was the tragic results of the Immaculate Heart project that made Coulson realize that there was something terribly wrong with what he and Rogers had been doing. He explained that when you look at the fruits of what they did, they are so uniformly rotten that you have to think that a Satanic spirit had entered the group. If they had been visited by an angel the fruits would have been delicious.

"The fattest case file I have is headed 'sad cases,'" Coulson told me in an interview in 1990, "and they are all follow ups on people who have been through our encounter groups, and the most recent one, was this little boy in Canton Township, Michigan, who committed suicide at the age of 8. He wasn't in our encounter groups, of course, and his teacher wasn't either that I know of. But following the Michigan Model, they showed a film in class within the context of an exploration of feelings including a list of 25 bad feelings that kids are apparently supposed to get in touch with. Having seen this very sad movie in

which a handicapped boy tries to kill himself and over empathizing with what he saw, he went home and completed the act.

"In this same semester, a mother complained that her elementary school child was having to write her own obituary. And the mother was terribly alarmed by this in light of the suicide in the neighboring community."

Death education is part of the Michigan Model, an "affective" curriculum developed by humanist educators. The affective domain is that part of the school curriculum that deals with the children's values, feelings, self-esteem, and attitudes toward sex, drugs, and death. Its components include values clarification, multiculturalism, globalism, sensitivity training, situational ethics, transcendental meditation, New Age relaxation techniques, Eastern mysticism, group counseling, gender orientation counseling, sex education, drug education, and death education.

Why are so many perfectly normal kids committing suicide? Coulson's answer: "I think it's because they have been taught to respect legitimate authority and their parents have taught them that the school possesses legitimate authority. And so the things that they could discount if they heard them in the street, they can't discount them when they hear them in the classroom."

Abraham Maslow, Coulson's mentor, died in 1970, having already realized that the third force had become a destructive force. In his last article, published after his death, he wrote:


"I am very disturbed by those who proceed blithely to assume that we already know what we are doing and then simply apply in an unquestioning way the techniques which have been offered as simply experimental techniques, as "trying something out to see what happens."...

I share with many other scholars and scientists a great uneasiness over some trends (or rather misuses) in Esalen-type education [intensive encounter group experience]. For instance ... I see trends toward anti-intellectualism, anti-science, anti-rationality, anti-discipline, anti-hard work, etc. I worry when competence and training are by some considered to be irrelevant or unnecessary. I worry when I see impulsivity confused with spontaneity....

My impression had been growing through the last four or five years of teaching that I was being used not so much as a teacher but as an object upon which some authority-rebellious students sharpened their teeth and claws, as the bear uses a scratching tree."

In the end, Maslow was honest enough to admit that his theory of self-actualization had simply become a tool for rebellious students to act out their own version of destructive self-actualization. What does it all amount to? Another utopian dream down the drain!

Behaviorist Approach

by [Saul McLeod](#)  published 2007, updated 2013

Behaviorism (also called the behaviorist approach) was the primary paradigm in psychology between 1920s to 1950 and is based on a number of underlying assumptions regarding methodology and behavioral analysis:

* Psychology should be seen as a science. Theories need to be supported by empirical data obtained through careful and controlled observation and measurement of behavior. Watson (1913) stated that *"psychology as a behaviorist views it is a purely objective experimental branch of natural science. Its theoretical goal is ... prediction and control"* (p. 158).

* Behaviorism is primarily concerned with observable behavior, as opposed to internal events like thinking and emotion. Observable (i.e. external) behavior can be objectively and scientifically measured. Internal events, such as thinking should be explained through behavioral terms (or eliminated altogether).

* People have no free will – a person's environment determines their behavior

* When born our mind is 'tabula rasa' (a blank slate).

* There is little difference between the learning that takes place in humans and that in other animals. Therefore research can be carried out on animals as well as humans (i.e. [comparative psychology](#)).

* Behavior is the result of stimulus – response (i.e. all behavior, no matter how complex, can be reduced to a simple stimulus – response association). Watson described the purpose of psychology as: *"To predict, given the stimulus, what reaction will take place; or, given the reaction, state what the situation or stimulus is that has caused the reaction"* (1930, p. 11).

* All behavior is learnt from the environment. We learn new behavior through classical or operant conditioning.